

# THE ALLIANCE HERALD

READ BY EVERY MEMBER NEBRASKA STOCK GROWERS ASSOCIATION. ALL THE NEWS OF ALLIANCE AND WESTERN NEBRASKA  
OFFICIAL ORGAN NEBRASKA VOLUNTEER FIREMEN'S ASSOCIATION. IT REACHES HEADQUARTERS FOR 15,000 FIREMEN

VOLUME XXII

ALLIANCE, BOX BUTTE COUNTY, NEBRASKA, THURSDAY, NOVEMBER 11, 1915

NO. 49

## Go-to-Church Sunday in Alliance

### PRESBYTERIAN CHURCH

The Main Issue  
Text: Rev. 5:9, "For thou wast slain and hast redeemed us to God by thy blood."  
For decades after Luther's reformation, in England after the Wesley revival, and in this land and Great Britain just after the Moody campaigns, it would not have been difficult to answer the question, "What is it to be saved?" For the answer would have been uniformly: "To be redeemed from sin through the blood of the Lord Jesus Christ." The goal of salvation with very many and indeed, with almost all, is getting to heaven—if a man gets to heaven he is saved. Presuming the answer is correct, and barring the advent of Jesus Christ, which will preclude the necessity of the Christian dying and his soul going to heaven as they now do we may endorse that position. Let us note here some of the conceptions of salvation that men now hold, and of which we hear them speak, but are a part of personal conviction, in some cases, however, nothing more than feeling. In speaking of this we would not doubt the sincerity of those who hold them, but we are

apostles was the religion that must have not only the shell of profession, but it must have the kernel of reality before God, life in Jesus, redeemed by his blood. He is the main issue, and a recent writer has in truth and beautiful lines presented the thought in connection with holy communion: Savior divine, O evermore abide In my cold heart! Redeemer, blessed Lord! By all the powers in heaven and earth adored; When flowed the dear blood from thy wounded side By God forsaken and man denied— Why was the crimson stream thus freely poured. If man by love was not restored? O! mighty theme! that doth debate my pride; And eurt contempt in all the things of earth; If angels are not faultless in his sight Of what account are we, who, from our birth, Wander afar from heaven, and heaven's dear light? Yet it was not for them, but us He died, And with Him all our sins are crucified.

Sunday, November 7th, was known as "Go to Sunday School and Stay for Church" Sunday. In order to let the people of Alliance know about the different sermons preached and the programs followed at the different churches in the city a synopsis is given of a number of the sermons. The Herald wishes to thank the pastors of different churches for their assistance in furnishing these news articles. Members of The Herald force attended different churches and noted the interest taken by the people who were in sympathy with the movement. On this page will be found either extracts from the sermons or an article telling of the sermon.

church continues in the word of Christ because she adheres strictly to the Bible, which she accepts as the truly inspired word of God, and as the rule and only true council in matters of faith. Luther led the way in this. He broke away from tradition, the church fathers, the pope, the church councils, from all doctrines of men and reestablished the authority of the Bible. Thus in the diet at Worms in 1521 he declared when ordered to retract his doctrines: "Unless I am convinced by authority of the Scriptures or by clear arguments, I am conquered and cannot and will not retract anything, for it is unsafe and dangerous to do anything against conscience. Here I stand, I cannot do otherwise. So help me God, Amen." And following Luther the Lutheran church is to this day the chief guardian of the divine authority of the Scriptures over and against human reason and commandments of men. She accepts the Bible as a book which is verbally in all its parts given by inspiration of God free from all error and deception and she proves all her doctrines, sustains all her practice with the one argument: It is written.

Again in the second place, the Lutheran church continues in the word of Christ because she accepts and teaches all of the Scripture as God's word, without detracting from or adding thereto. Here Luther again led the way. When he at Marburg discussed with Zwingli, the great Swiss reformer, the doctrine of the Lord's Supper, Zwingli wanted to prove by arguments from human reason that bread and wine in the Lord's Supper only represents Christ's body and blood, and that the doctrine of the real presence of Christ in the Lord's Supper was incomprehensible and therefore unreasonable. Then Luther took a piece of chalk and wrote on the table before him the words of Christ: "This is my body, this is my blood." And he defended these words against all reasonings of his opponent. Zwingli wanted to understand before he could believe. Luther believed the written word even when he did not understand it. And that has always been the great dividing point between the Lutheran church and all other churches. While other churches try to prove their doctrines by the argument: "In our opinion, this is the teaching of the Bible," the Lutheran church simply points to the word which she accepts without reserve and proves all her teachings with the one powerful argument: "It is written, that settles it."

And finally the Lutheran church continues in the word of Christ because she preaches and teaches the word of God only. Here once more Luther led the way. At his time preaching of God's word had become so to say a side issue in a church service. The main things were the many ceremonies and the reading of the mass. And all this was conducted in the Latin language, which but few people understood. Luther did away with this. He began to preach. He made preaching of God's word, law and gospel, the main thing in the church service. He preached in the language of the people, so that everyone could understand and, greatest gift of all, he translated the Bible into the language of the people so that everyone could read it for himself, and learn the true way to salvation. And as it was thus brought to light by Luther, the pure word of God prevails to this day in the Lutheran church. Here church services are not a make-up of ceremonies which fall to feed man's soul. Her houses of worship are not lecture halls where you may hear nice talks on political or social questions or on

all kinds of sensational topics. No, from her pulpits resounds the word of God. She preaches Christ and him crucified, as the saviour of mankind, and she requires everyone who speaks as a minister of the church to proclaim the oracles of God.

Thus we see that the Lutheran church continues steadfastly in the word of Christ and that therefore she is in fact the true visible church of Christ on earth.

And continuing in the word of Christ she knows the truth, for his word is the truth, even as he says: "I am the way, the truth and the life, no one cometh to the father but by me." Thus we in the Lutheran church enjoy this great privilege that we know the truth, the whole truth in spiritual things, and have the divine assurance of our salvation by God's grace, for Jesus sake, through faith, without the deeds of the law, an assurance which we receive not from human reason or doctrines of men, but from the gospel of Christ and his sacraments.

The Sunday school of St. Matthew's church was well attended by the young folks of the parish last Sunday and thoroughly enjoyed by everyone at the session. The attendance was about fifty and the collection \$1.21. This is a good showing when one realizes that the number in this school are nearly all the very young children of the parish. The teachers were present on Sunday and were well prepared to instruct and interest the pupils in their care. The school is superintended by the Dean. Sunday being the twenty-third Sunday after Trinity, the special communion service appropriate to the day was used. There was a large attendance present to listen to the many helpful things which Dean Shaw had to say and the Scripture thought for the service was taken from Phil. 3-17, and St. Matthew 22-15. The Dean gave instruction pertaining to the communion service and his talk was along the lines of "Why, and Who Should Partake of the Bread and Wine." He drew illustrations from people who gave their reason for not partaking because they said they were not "good enough", going on to say that "we all fall short and are not good enough", but because we are not in every reason why we should respect and enter into this important service of the church. Dean Shaw pointed out in a very impressive manner that all should have a profound belief in the taking of the bread and wine, the blessed symbols of the life and death of the Saviour, the service being instigated by Christ before he left earth to go to his heavenly home, and that we were requested to show our following of the Master, by obeying the injunction, "Do this in remembrance of Me." The pleasing manner in which the Dean presented his helpful talk assuredly was very beneficial to his listeners.

The attendance at the Methodist church last Sunday was given in the evening and a good attendance was present. Rev. Carns had for his subject "Railroading", and his interested listeners appreciated the many helpful and practical suggestions along this line. He selected his text from Isa. 43-19: "Behold, I will do a new thing—I will even make a way in the wilderness." The following is the thought brought out by Rev. Carns: "The text has a double meaning. Firstly, The Lord prepared a way for His captive children from Babylon to Jerusalem. Secondly, Preparing a way for all men from the wilderness of Sin to the city of Salvation. Points of similarity between earthly and heavenly railroading are in the first place both great enterprises, developed from small beginnings. Earthly railroading begun with the wooden tramway with a horse for an engine. Not one-eighth of our nation's wealth is invested in this gigantic Colossus. The United States has over forty per cent of the world's railway mileage, but only five per cent of its population and six and one-half per cent of its area. So the Gospel system began with the narrow gauge of Judaism, but now sings its doxology in every country. Secondly, there is great effort put into the construction work. The surveying and route is considered in building a railroad, the building expense is also a big item, often at \$100,000 per mile. The elevated and underground railroads are constructed for man's convenience. Christ constructed and trestled the great chasm of sin at infinite expense between earth and heaven. Many things in earthly railroading not understood by the people such as flags and lanterns used for signals, the motions and whistles, all of these only being known by the railroader. Six to fifty-five rules govern all concerned, and so God has given us a "book of rules"—the Bible. The success of the company depends upon obedience to these rules, and thus in the church, promotion comes to the efficient and successful. In conclusion, the following points of dissimilarity are important: In Gospel railroading this company never suspends operations, train is never

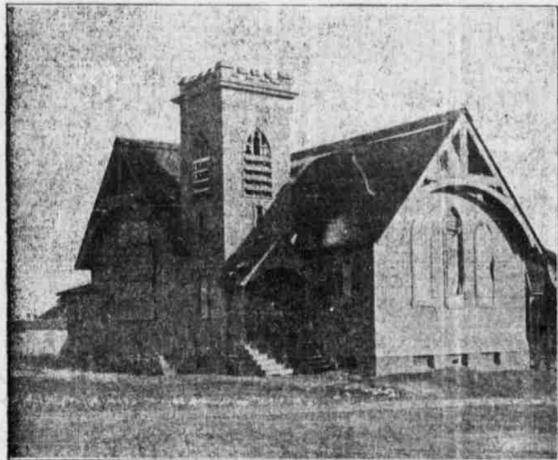
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CHRISTIAN CHURCH  
The attendance at Sunday school was 102, compared with 103 a year ago Sunday. The offering amounted to \$7.65. The colder weather in the morning retarded the attendance somewhat, but everyone was interested in the lesson and some good marks were recorded.

For the subject of his morning sermon Rev. Young took the story of the young Jap who sat before a mirror making grimaces and contorting his body into inhuman shapes, to imitate, and as he thought, to please, the bronze image of his god which squatted near him.

Previous to the announcement of his subject, Rev. Young offered up a strong prayer in which he pleaded with God to cause people to be more liberal with the milk of human kindness—to be more compassionate on unfortunates and to assist the poor and destitute people whenever possible. The scripture lesson was taken from 2d Peter.

Before he proceeded with his sermon, the pastor asked for some definite expression from the congregation as to whether or not the revival meetings should be continued over this week. The vote in favor was unanimous. "The church," said Rev. Young,



First Presbyterian Church

convinced that many of them are fatally mistaken. We cannot enter into all the theory of the atonement. That would take more time than is permissible, and would result in confusion. Let us note three of these exceptions:

1. One man says: "Man is saved through the inevitable operation of evolution. Man has been placed upon the earth for the purpose of development, and if he exists beyond this life that development will continue until he reaches perfection." This is a widely received view and the recent revival of the evolutionary theory as developed in scientific investigations has largely strengthened it. Such writers as Alfred Russel Wallace, who speaks of that period "far off, at last, to all," etc., have largely strengthened the idea, and it is known that evolutionary preachers, if they do not generally deny the solution tonight by Paul as some do, so emphasize evolution in the principle, and consequently nothing else is needed.

2. Many indulge the conception that man is saved by right living, but just at this point of right living there is difference of opinion as to what we mean. Many promptly say it means doing what is right, but do not define the word "right". We must have some criterion of judgment, and we inquire for that. Many, if pressed, will say it is acting in accordance with the teachings of the Bible, but here again there is difficulty for many only consider the teachings of the Bible with reference to their relationship to their fellowmen, and they claim that if they act honestly in their dealings with their fellow men, or as has been recently said, give every man a square deal, they are acting in accordance with the teachings of the Scripture. But if a man is honest, must he not consider more than his fellow men? Does he not have God, who is the author of the Bible, to deal with? Is there nothing moving to him, aside from honesty in our dealings with our fellowmen? What about high morals that are really personal, and what about the demands that are made upon men as to the worship of God, the discrimination of religious truth, the individual religious life, involving the study of God's word, etc.?

3. In these days there is a widespread conception that a church connection, a church life, is the essence of salvation, consequently multitudes are easily persuaded to connect with the church, and adopt a more faithful church life. We cannot take time to call attention to the Master's well-known denunciations of the churches in his day, of the tithing of mint, and announcing Paul's teachings touching mere churchism in his day. The religion of Christ and the

LUTHERAN CHURCH  
On John 8:31-32, delivered by Rev. T. W. Lang, pastor of Emmanuel's Lutheran church, November 7th, subject: The Lutheran Church, the True Visible Church of Christ on Earth.

Last Sunday, Oct. 31, we celebrated the 398th anniversary of the reformation or the birthday of the Lutheran church. It was on the 31st of October in the year 1517 that Dr. Martin Luther nailed his ninety-five theses or sentences against papal indulgences to the door of the Castle church at Wittenberg, Germany, and thereby started a movement by which the church of Christ, the old apostolic church, was again placed on her original foundation, the word of the apostles and the prophets of



Lutheran Church

which Jesus Christ is the cornerstone, and was built up on the same. This movement is commonly called "the reformation". A product of this movement is the Lutheran church, the true visible church of Christ on earth as we shall prove with the aid of the Holy Spirit today.

All truly believing Christians on earth form the one Holy Christian church, the communion of saints, the true union of all true believers in Christ Jesus, the one spiritual body of Christians, of which Jesus Christ is the one and only spiritual head. This body or church is however invisible, since only true believers in Christ belong to the same, and no one can look into another's heart and see if he believes. All visible churches, congregations, church bodies, and denominations are but outward organizations of Christians and these we find differ from each other in doctrine and religious froth. Among them all, however, the Lutheran church is the only true visible church of Christ on earth, because in all her doctrines and in all her religious practice she continues in the word of Christ and thus comes up to the standard which Christ himself has set up in the text before us. This is what we claim and now let us prove our claim.

In the first place, the Lutheran



St. Matthew's Episcopal Church



Christian Church

is only as strong as the faithful few of its members. The picture shows and other popular amusements have made such an inroad into the church lately that the keeping up of houses of worship has literally devolved on a few of the staunch members who have given their time and money in support of it. The battle we now have on is with the picture shows—that's what the people want. Moving pictures have of late been introduced into the city church in an effort to hold the membership together, but this expense is too great for the small towns.

"It seems that if we make the church attractive, people will come. But if the people would derive spiritual benefit from the labor of the churches, they must have a desire to attend in their own hearts, else they will derive no lasting benefit from that which is good and uplifting."

"Like the Jap worshiper, they should get before a mirror and take a true inventory of themselves—not that they should follow his plan literally, but they should try to see themselves in the true light. And they should use a Bible for the mirror, and use it for their image to pattern after—follow its teachings and make themselves as near like their Master as possible."

Rev. Young spoke of the appalling ignorance, both in and out of the churches, regarding the Bible. "Why, some people don't know where the new testament begins and the old testament ends."

He said that people should not only be religious morally, but physically as well. Men should pray for strength to do their daily labors and to be ambitious. The man that performs his labor diligently and who gives his best services to his employer is in a way religious. The same is true of the woman with her household—if she takes an interest in her home and works all that is necessary to keep it tidy, she has a good start toward real religion. If she performs her duties in a slovenly manner, the opposite is the case.

"You will find," said Rev. Young, "that the church has been behind every movement for good in this world. And this is the case all through history. The church has helped solve every difficult problem that had for its aim the betterment of mankind. But the great trouble with the churches nowadays is that there is not enough unity—there is not enough loyal spirit among the men and women. The men make no apparent effort to stick together, and some of the women spend most of their time gossiping about their neighbors. This brand of co-operation and spirit is not what builds communities on a solid rock. We should reach out the glad hand to the strangers when they come to town, and we should follow the same procedure when they leave town—let them know we regard them as friends and that we wish them well. These are common chores that must be worked out before the church and

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Methodist Church

and the workers receive full remuneration; there are no strikes, and no privileged persons. All are on the same train. The rich and poor meet together, and the Lord is the maker of them all."

The attendance at the Methodist Sunday school was comparatively large, there being 208 present, perhaps not as many as might be expected owing to the inclement weather. The previous Sunday the attendance was 210. This Sunday school among the other active ones of the town is prospering, and the number of classes enrolled is sixteen, four of them being the smaller grades, who meet in the basement of the church. There is great interest being shown in the whole round of work and especially so in the young people's classes, which include a class of young men who have for their teacher Mr. Archie Gregory, and the young ladies' class, whose efforts and endeavors are directed by their esteemed teacher, Mrs. W. S. Acheson. The number present in the former class Sunday was twenty-one, this class winning over the ladies in attendance by only one person. All the classes of this school have the graded work, and great enthusiasm is being manifested in all the various activities. The total collection for Sunday was about \$8.50, and interest is growing.